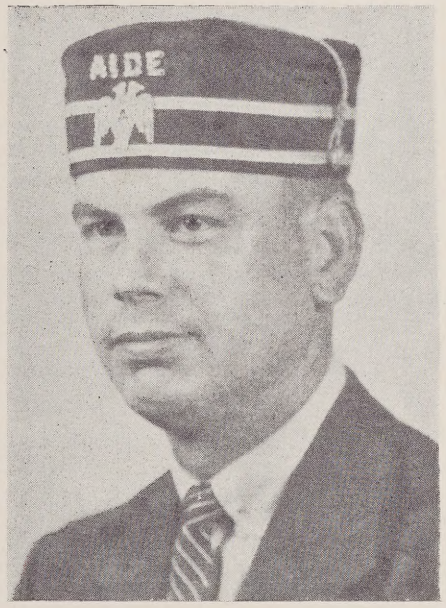
THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

VOL. 5 | FEBRUARY, 1962 | NO. 10



Leslie Lee Parker, 32°
Newly Elected Master of Kadosh
New Bern Consistory No. 3

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, February 12, 1962
8:00 P.M.

—Refreshments—

THE BAGPIPE

Issued Month except July and August by
NEW BERN SCOTTISH RITE BODIES
NEW BERN, N. C.

C. A. SEIFERT.....*Editor*
FLORIE G. DILL.....*Asst. Editor*
Address All Communications to THE SECRETARY, P.O. Box 1030, New Bern, N. C.

Entered as second class matter February 21, 1957, New Bern, North Carolina, under the Act of March 3rd, 1879.

SUBSCRIPTION PRICE—INCLUDED WITH ANNUAL DUES. CIRCULATION 4,000.

New Bern, N. C., February, 1962
Volume 5 Number 10

OFFICERS NEW BERN LODGE OF PERFECTION NO. 6

Venerable Master	L. T. Barrington
Senior Warden	Paul V. Vogan
Junior Warden	Harry J. MacDonald
Orator	T. C. Fitzgerald
Prelate	Howard B. Constant
Almoner	W. C. Chadwick
Treasurer	Wallace E. Jones
Secretary	C. A. Seifert
Ass't. Secretary	R. L. Pugh
Master of Ceremonies	Chas. T. Potter
Expert	Edward C. Howard
Ass't. Expert	W. L. Adams
Captain of the Host	Harvey Daniels
Tiler Emeritus	W. B. Hanff
Tiler	J. C. Barker
Trustee	Harry Lipman

OFFICERS OF NEW BERN CHAPTER OF ROSE CROIX NO. 5

Wise Master	Harry J. MacDonald
Senior Warden	L. T. Barrington
Junior Warden	Paul V. Vogan
Orator	Herbert W. Gillikin
Almoner	W. C. Chadwick
Treasurer	Wallace Jones
Secretary	C. A. Seifert
Ass't. Secretary	R. L. Pugh
Master of Ceremonies	Mark D. Stamps
Expert	Irvin Weatherly
Ass't. Expert	Chas. T. Potter
Standard Bearer	Stacy Lupton
Guardian of the Temple	S. Frank Noble, Jr.
Tiler Emeritus	W. B. Hanff
Tiler	J. C. Barker
Trustee	C. L. McCotter

OFFICERS OF NEW BERN COUNCIL OF KADOSH NO. 4

Commander	W. H. Scott
1st Lt. Commander	H. W. Gillikin
2nd Lt. Commander	Lawrence Lancaster
Chancellor	Albert Gianotti
Orator	T. C. Fitzgerald
Almoner	W. C. Chadwick
Treasurer	Wallace E. Jones
Secretary	C. A. Seifert
Ass't Secretary	R. L. Pugh
Master of Ceremonies	W. C. Moore
Turcoplier	L. T. Barrington
Draper	Paul Vogan
1st Deacon	Duncan MacDonald
2nd Deacon	Howard B. Constant
Bearer of Beausant	R. D. Shinkle
Bearer of White Standard	Jas. W. Brewer
Bearer of Black Standard	Leslie L. Parker
Lt. of Guard	W. L. Adams
Sentinel Emeritus	W. B. Hanff
Sentinel	J. C. Barker
Trustee	A. A. Kafer, Jr.

OFFICERS NEW BERN CONSISTORY NO. 3

Master of Kadosh	Leslie L. Parker
Prior	C. T. Midyette, Jr.
Preceptor	L. T. Barrington
Chancellor	Charles T. Potter
Minister of State	Frank Almon
Prelate	Paul V. Vogan
Almoner	W. C. Chadwick
Registrar	C. A. Seifert
Ass't. Secretary	R. L. Pugh
Treasurer	Wallace E. Jones
Master of Ceremonies	R. D. Shinkle
Expert	E. C. Howard
Ess't. Expert	Charles E. Hill
Captain of the Guard	N. M. Baxter
Tiler Emeritus	W. B. Hanff
Tiler	J. C. Barker
Trustee	Harry MacDonald

HISTORY OF FREEMASONRY IN NEW BERN

(For the necessary research in connection with this subject we are indebted to Miss Gertrude Carraway of New Bern, local historian, and Past National President General of the Daughters of the American Revolution.)

(Continued)

SESQUI-CENTENNIAL CELEBRATION

Plans were initiated during the Fall of 1920 for sesqui-centennial celebration of the institution of the lodge.

Worshipful Master Jones and Wardens Parker and Gaskins were requested to procure antique relics and information about the lodge. It was voted to present a picture of Martin Howard, first Master of this lodge, to the Grand Lodge of North Carolina and to invite Grand Lodge officials to attend the historical celebration programs contemplated for 1922.

In order to stir up more interest in the outstanding history of the lodge, it was decided to procure the old minute books from the vault of the New Bern Banking and Trust Company and read excerpts at each regular communication. Another decision was reached to try to collect the photographs of all the Past Masters of the lodge.

Following an interesting and instructive talk on the past history of the lodge, Mr. Bradham offered a motion, which was carried, that a committee get up a booklet containing lodge data as a sesqui-centennial souvenir. On the committee were named Messrs. Bradham, Rhem and Parker.

Mr. Parker reported the next February that he had presented the Howard portrait to the Grand Lodge and had invited the Grand Lodge to meet here in January, 1922, which invitation was accepted.

Named in March as a celebration committee were Messrs. Bradham, Rhem, Parker, Gaskins, Williams, Jones and Paterson. Every Mason was asked to render all aid and cooperation possible to make the occasion a great success. It was suggested that invitations be sent to President Warren Harding and Governor Cameron Morrison.

With this revival of interest in history, it was decided, upon recommendation of Senior Warden Parker, to see if something could not be done to preserve the old vault containing the remains of Gov. Richard Dobbs Spaight. Gov. Richard Dobbs Spaight, Jr., and other outstanding local leaders. Dr. Rhem and T. A. Green were appointed on a committee for this purpose, and were also requested to endeavor to ascertain whether the elder governor had been a Mason and a member of St. Johns' Lodge.

Mr. Gaskins was elected Worshipful Master in 1921; with J. E. Boswell and J. M. Batson as Wardens; Mr. Lipman and Mr. Williams retained as Treasurer and Secretary. J. L. Cason and Albert L. Hibbard were appointed Deacons; William M. Bryan and T. Doe Street, Stewards; Mr. Ayres was renamed Chaplain, and Mr. Kafer, Tiler.

Doric Lodge pledged the hearty and enthusiastic cooperation of its officers and members for the forthcoming celebration. The Eastern Star Chapter also promised to assist in any way desired to make the programs successful.

A bill of $50 was paid to cover the expenses of a representative to go to Washington to invite Mrs. Harding to accompany President Harding to New Bern for the event.

President and Mrs. Harding were unable to come to New Bern for the programs, but many other national and State leaders accepted the elaborate invitations for January 19, 1922. The front page of the eight-page booklet invitation was in colors of red, white and blue, topped by a miniature portrait of George Washington.

The invitation proper read as follows:

St. John's Lodge, A.F. & A.M.
New Bern, North Carolina

Esteemed Sir and Worthy Brother:
St. John's Lodge No. 3 extends you a most cordial invitation to be present at

(Continued on page 14)

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SECRETARY'S PAGE

C. A. SEIFERT, 33°

NEW MEMBERSHIP IS MORE THAN ADDITIONAL NUMBERS — IT IS OUR ASSURANCE OF LIFE AND ACTION IN THE DAYS AHEAD

Dear Brother:

In our drive to increase our Consistory's membership and attain our goal of 5,000 Scottish Rite Masons—I sincerely and earnestly urge you to think of what NEW MEMBERSHIP REALLY IS AND WHAT IT REALLY MEANS.

New Membership is much more than the factor of additional numbers, of a gain over last year or of a percentage increase in growth. New membership is that vital and all-important quality which insures the Consistory's life in the days, in the months and in the years ahead. New membership is Scottish Rite's heartbeat and it's very life blood because without the positive surge and continuous flow of new members our beloved fraternity would soon cease to exist. It would be just a pleasant memory of a bright and glorious past.

New membership brings to our Temple much more than just additional members. It brings new LOYALTY, new DEVOTION, new ENTHUSIASM, new SINCERITY, new ABILITY, new FINANCES, new PURPOSE, new INTEREST, new IDEALS and new MANPOWER. It brings continued life. It's our assurance of future growth. As from the new members of yesterday have come our leaders and strength of today so from the new members of today will come our leaders and strength of tomorrow.

There is no such thing in an organization as standing still. We either go forward or backward. If our wonderful Consistory is to continue to march forward we must have an ever-increasing flow of new members. The attracting of new members must be our most important business. The selling of Scottish Rite must be of paramount consideration to every member if we are to extend our power for good—if we are to extend our fabulous fellowship—if we are to extend our great humanitarian accomplishments.

I urge you and every Scottish Rite Mason to think of new membership in the terms of additional ability, more loyalty, enlarged devotion, new ideas, increased finances, extra manpower and greater enthusiasm. Think of new members in these terms, Brethren—and you will realize just how VITAL THEY ARE TO OUR FRATERNITY. Realizing that new membership is our assurance of it's life and action in the days ahead, it is incumbent that we visit our Blue Lodges, that we sell Scottish Rite at the grass roots level. If we do we will bring into New Bern Consistory hundreds of fine new members, we will assure our continued existence and we will aid in attaining our goal of 5,000 Scottish Rite Masons.

Sincerely and Fraternally yours,

Clarence Seifert

Secretary

Bagpipe Skirls

Dear Brethren,

Life has its ups and downs. Sometimes we're not at all sure of our decisions. Other times we're not at all happy with them, or even regret the stand we take. But, some of the things you never regret are:

Showing kindness to an aged person.

Destroying a letter written in anger.

Offering the apology that saves a friendship.

Stopping the scandal that would wreck a reputation.

Taking time to show loved ones consideration.

Accepting the judgment of God on any question.

Lead the life that will make you friendly and kindly to everyone and you will be surprised what a happy life you lead.

God is a sure paymaster. He may not pay at the end of every week, month, or year, but he pays in the end.

Common sense is not so common.

Be not disturbed at being misunderstood; be disturbed at not understanding.

Two youngsters had strayed away from their mother in a department store and were riding up and down the crowded elevators. Suddenly the boy noticed that his ice cream cone was dripping and wiped it against the back of a womans mink coat.

"For goodness sakes, Jimmy, watch yourself," whispered his sister. "You're getting fur all over your ice cream."

One sure test of will power is to see a friend with a black eye and not ask questions.

Middle age is that time of life that women won't tell their ages—and men wont act theirs.

Sad fact of life: Square meals make round people.

If you want to stay young, just associate with young people. If you want to grow old in a hurry, just try keeping up with them.

Two secretaries were discussing their problems over a cup of coffee. One of them said, "I don't see why he was so grumpy. All I asked the boss was, 'Do you want the carbon copy double spaced too?' "

When a wife buys things on credit, she is merely displaying confidence in her husband.

An apartment building is often a place where the landlord and the tenant are both trying to raise the rent.

Upon her husband's return from a meeting, the fond wife asked, "How was your talk today, dear?"

"Which one?" he retorted. "The one I was going to give, the one I did give, or the one I so brilliantly delivered to myself when I got back to the office?"

Most humans could improve their minds by doing more listening and less talking.

Father: "We must change our status quo!"

Son: "What's status quo?"

Father: "That, my son, is the Latin for the mess we are in."

Good judgment comes from experience through poor judgment.

"Jimmy," said his mother, "run across the street and see how old Mrs. Smith is."

Jimmy was back in a few minutes. "She says it's none of your business how old she is."

Finally, Brethren, remember—Kind acts are stepping stones to contentment and happiness.

Your piper,

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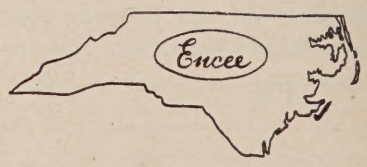

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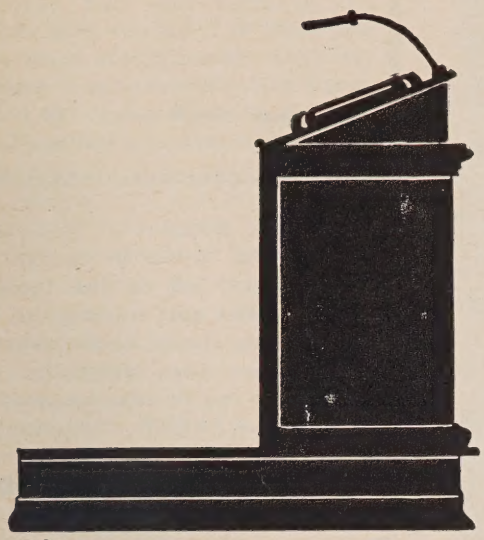

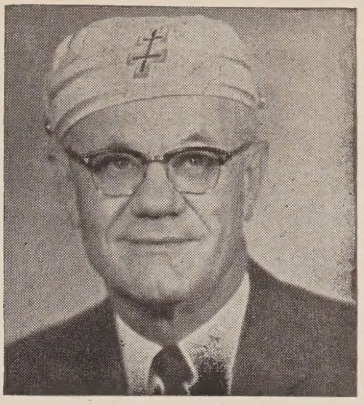

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

The following article recently came to my attention and I thought the message it contains might be appealing to you, and for that reason I am reproducing it here:

A MASON'S ADDRESS TO HIS SON

On the 12th of April, 1901, an impressive scene occurred in King Solomon's Lodge at Somerville, Mass. William James Cogswill, the Worshipful Master, raised his son to the Third Degree. After the charge had been given, the father stepped forward and, with thrilling effect, addressed his son as follows:

"My son, you do not realize what has been done for you. In your after life, as you more and more master the profound teachings, and experience the softening influence of this order, you will undergo a mental growth you never thought possible.

"Tonight you become a member of an order of friends and brothers that has formed the basis of the greatest advancement accomplished by the human family.

"You are now a member of the most noble order that has ever existed among men. From its inception the wisest, noblest, bravest and best of the race have been its members, and their wisdom and the heroism and purity of their lives have not only served to retain the order in its ancient purity, but have shed about it a flood of light and glory that has illuminated the world.

"Swear, my son, to be true and faithful to the teachings of this order, and let no hasty word or thoughtless act bring a blot upon this noble institution or cast a cloud over the memory of the great men who have in all the glorious past stood where you now stand.

"Let your conduct in your after life correspond with the principles of Masonry, and my remaining years will pass away with pleasure and satisfaction.

"Ever remember that Masonry is a shield and not a sword. That within its sheltering tenets, if your life is pure and just, you may ever find protection from the evil intentions of your enemies; but that Masonry does not foster or protect the wrong-doer, that it cannot be made a sword by which unjust warfare can be waged against your fellow men or your country.

"All its principles, all of its teachings, all of its mysteries tend to the elevation and purification of man. I need but to remind you of the awful moment when you realized you were being made a Master Mason, how you shuddered at the possibility of crime, and with what love and admiration your heart turned toward every virtue.

"You are not an orphan in Masonry; you are a legitimate heir to all its rights, benefits and privileges; you are the son of a Mason who reveres its teachings and stands uncovered in the presence of its sublime mysteries.

"You are no longer my son only, but you are my brother also, and, when my life shall draw to a close. I hope to walk down into the dark waters of death steadied by the arm of my son and my brother, and with a firm hope in that immortality of my soul, and a confidence in the all-saving power of the lion of the tribe of Judah, so beautifully taught in the instructions you have received tonight, may I fearlessly push off my little barque and reach that beautiful and blissful shore, where the wicked cease from troubling and the weary are at rest, cheered by the happy reflection that my son has proved himself worthy of the great honor that tonight has been conferred upon him."

—The New South Wales Freemason

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The Grand Master's Corner

By James W. Brewer, 33°
Grand Master of the Grand Lodge of N. C., A.F. & A.M.

To My Scottish Rite Brethren Throughout the Jurisdiction of New Bern Consistory No. 3:

Through this column, I would like to extend to each of you my best wishes for a most happy and successful New Year.

I am sure that you are very much pleased that our good Secretary, Brother Charles A. Seifert, has recovered from his recent illness and is now able to be back at his desk in New Bern.

Brethren, having traveled some 35,000 miles since I was installed as Grand Master of Masons of North Carolina, in April, 1961, I have had some wonderful experiences and have thoroughly enjoyed meeting the Masons of our fine State. I am fully aware of the great obligations that I owe to all the Masonic Rites and Brethren for the many favors and kindnesses shown me as the representative of the 63,000 Masons of North Carolina. I hope that I can always prove worthy of this trust and respect.

I am looking forward to the Scottish Rite Reunion in April, and I hope there will be at least 200 members of the Class.

Sincerely and fraternally,
JAMES W. BREWER
Grand Master

JONES COUNTY SCOTTISH RITE CLUB

The Jones County Scottish Rite Club held its semi-annual meeting on November 7, 1961 proceeding the Fall Reunion. During the meeting the following officers were elected for 1962.

L. T. Mallard, 32°_____President
R. F. Collins, 32°____Vice-President
Leslie L. Parker, 32°_____Secretary-Treasurer

Procurement of candidates for the Fall Reunion was discussed, and the following members of Zion Lodge No. 81 received the Scottish Rite degrees during the Fall Reunion: D. L. Nance, Linwood Meadows, James Mallard and Raymond Harrison.

On January 4, 1962, the following officers of the Zion Lodge No. 81, A.F. & A.M., Trenton, N. C. were installed for the year 1962:

W. M. Thomas____Worshipful Master
R. F. Collins, 32°____Senior Warden
B. E. Miller, 32°____Junior Warden
F. W. Foscue_____Treasurer
J. C. West, Jr., 32°_____Secretary
R. R. Harrison_____Senior Deacon
M. W. Arthur_____Junior Deacon
Linwood Meadows, 32°_____Steward
James Mallard, 32°_____Steward
Raymond Harrison, 32°____Chaplain
Wayne Jarman_____Tiler

FOR SALE

The Secretary's office brings to our attention that they have a nice stock of fresh new dues cards for 1962. There is one there for you if you have not already claimed it. Send check today. No good to you in Secretary's Office.

Worshipful Brother H. B. Johnson, P.M., 32°, and Master of the 32°, did an outstanding job as the Installing Officer and was ably assisted by Worshipful Brother Harold C. Mallard, P.M., 32°, as the Installing Marshall.

See you at the Spring Reunion!

LES PARKER, 32°, Secretary

WHAT IS MEANT BY THE 'BODIES' OF THE SCOTTISH RITE?

There are four "Bodies" in the Scottish Rite organization, the Lodge of Perfection conferring the Ineffable Degrees (4° to 14°), Chapter of Knights Rose Croix conferring the Historical and Religious Degrees (15° to 18°), the Council of Knights Kadosh conferring the Philosophical and Chivalric Degrees (19° to 30°), and the Consistory conferring the Ceremonial and Official Degrees (31° and 32°). Each Body is complete in itself and is self-governed, although the financial affairs of the entire group are vested in the Lodge of Perfection.

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PEOPLE TO PEOPLE PEN PAL PROJECT

Columbus, Ohio, March 1961

Dear Fellow Americans Everywhere:

It will interest you to know that my personal People-to-People Pen Pal projest has already spread to several states, including Hawaii and Alaska. It is streamlined for your convenience so that your request for a pen pal goes directly to an interested person overseas who will then answer your letter.

All of you, your family, your relatives and your friends can take part in this People-to-People program. There is no age limit and it won't cost you any money to speak of except a few pennies for postage.* Young people are especially urged to take part in this project, so that they may exchange ideas with the students in other countries of the free world. By taking an active part in this project, you as an individual American can play a vital part in building the much needed friendship, good will and better understanding among our allies.

Here is all you are asked to do. Just write a letter and address it to me for a pen pal in Japan, West Germany and Austria. In your own language tell anything you want about yourself, your family, your home town and your hobbies. Above all, be sincere and make the person who will read your letter feel that you are really interested in developing friendship with that person. Then ask him, or her, to tell you about his country and his family.

In spite of what we may read in the newspapers and hear on the radio, there are many people in the above countries today who are sincere in asking for pen pals in the United States. **Perhaps, many of them, because of the vicious propaganda the Kremlin puts out about the United States, have a distorted idea about our great country and ourselves. It is up to you to tell them the truth. Is there a better way to make friends with the people where many of them know next to nothing about America, and help "Write America Right"?**

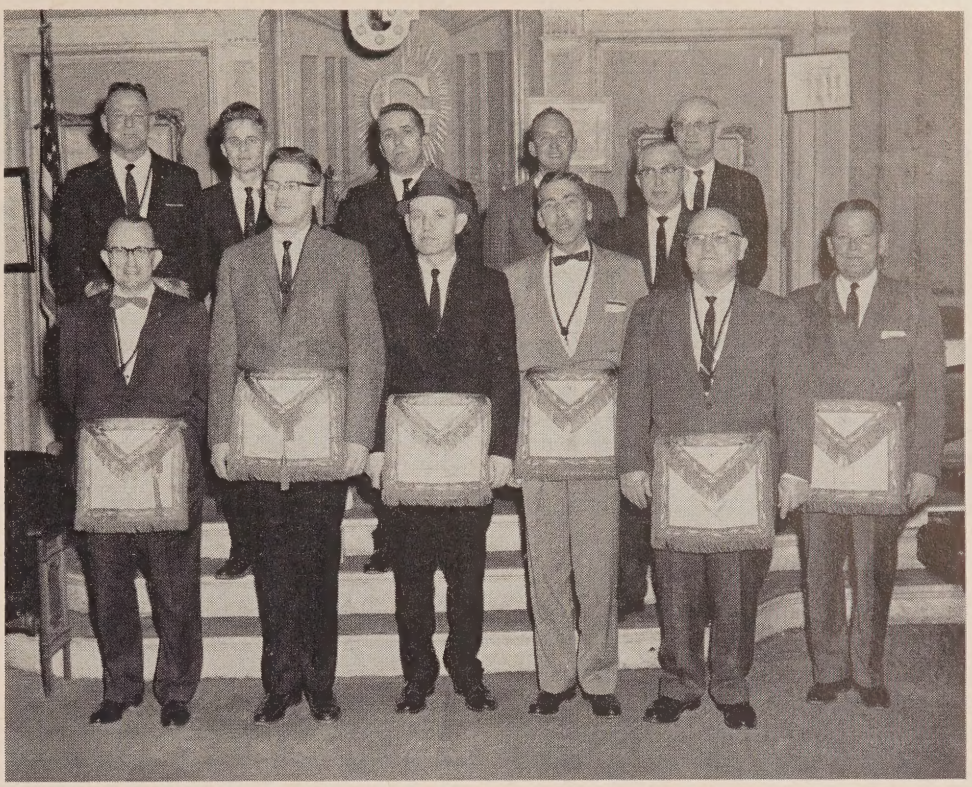
I receive many letters every week from elementary school children to college level students, from Scout leaders and Boy Scouts as well as from teachers. All these people are looking for a pen pal. Are you going to let them down, especially when a person writes to request your friendship? Let me hear from you and don't let the fact that I am in Columbus, Ohio, put you off.

Yours,

STELIOS M. STELSON
45 Franklin Park West, Apt. 4
Columbus 5, Ohio

*Please enclose a 15¢ Air Mail Stamp for Europe or an 11¢ Air Letter from the Post Office.

Newly Elected Officers 1962—St. John's Lodge No. 3, New Bern, N. C.



Front row—l to r—P.M. W. I. Gause, Treasurer; J. A. Johnson, Sr. Warden; Curtis E. Sawyer, Master; J. P. Johnson, Jr. Warden; P.M. A. A. Kafer, Jr., Secretary; R. L. Ward, Jr., Chaplain; 2nd Row—Frank Noble, Jr., Jr. Deacon; A. M. Lovell, Sr. Deacon; C. L. Hughes, Steward; L. T. Lewallen, Steward; P.M. W. C. Moore, Marshal; P.G.M. R. L. Pugh, Installing Officer.

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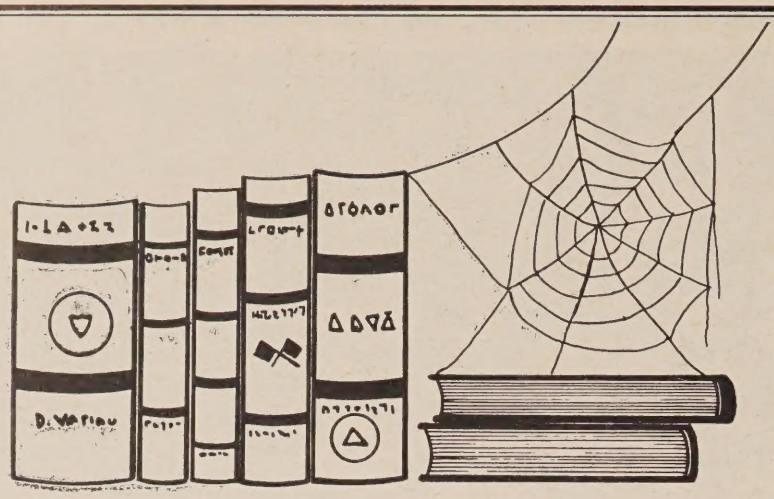

TEMPLE TOMES

THE PILLARS OF THE TEMPLE OF SOLOMON

(Part of the following article has been published in our BAGPIPE, but here we are publishing it in its completed form.)

The pillars of the Temple of Solomon stood firmly on the solid rock of Mount Moriah, rising tall in awe and majesty hard by the side of the great eastern portal, monarchs of architectural greatness.

As capitalled sentinels these pillars spoke of ageless grandeur and splendor. Their ancient visage looked to the east over the Kidron valley below, out past the rise of Olivet, over the depths of the low-lying salt sea, thence toward the vastness that reaches beyond into the misty blue-gray distance where earth meets sky —where orient dawn drew back the curtains of deep deep-purple night that these polished bronze columns glisten in the morning sunlight like refiner's gold wrought by the hand of the Master Artificer.

The great historian Flavius Josephus, in his Antiquities of the Jews (8;III.4) writes: "Now Solomon sent for an artificer out of Tyre, whose name was Hiram; he was by birth of the tribe of Naphtali, on the mother's side, for she was of that tribe, but his father was Ur, of the stock of the Israelites. This man was skillful in all sorts of work; but his chief skill lay in working in gold, and silver, and brass*; by whom were made all of the mechanical works about the temple, according to the will of Solomon. Moreover, this Hiram made two (hollow) pillars, whose outsides were of brass(1), and the thickness of the brass was four finger's breadth, and the height of the pillars were 18 cubits (27'), and their circumference 12 cubits (18' or dia. 5'9"); but there was cast with each of their chapiters lilly-work that stood upon the pillar, and it was elevated 5 cubits (7'6"), round about which there was net-work interwoven with small palms (winnofing forks, or fans. Isa. 30:24), made of brass and covered with lilly-work. To this were also hung two hundred pomegranates, in two rows. The one of these pillars he set at the entrance of the porch on the right hand, and called it Jachin; and the other at the left hand and called it Booz (Boaz)."

Jachin and Boaz standing in strength so separate and distinct symbolize the separation of the priestly and the kingly offices—the separation of church and state, for the right pillar Jachin stood for the strength of the high priestly office, for in the reign of King David Jachin was High Priest. The left pillar Boaz symbolized Kingship which we see so beautifully portrayed by King Boaz in the book of Ruth.

Ruth was a Gentile (Moabitess). She represents the Gentile world coming into the grace of God through the Jews. We get the picture when Ruth said to Naomi, her mother-in-law, "Entreat me not to leave thee, or return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; Thy people shall be my people (she must first be taken into a Jewish tribe) and (after which) thy God my God." (Ch. 1:16).

Through adoption Ruth (as the Gentile church) became heir and joint heir with Boaz to all of his Kingly possessions when Boaz went up to the gate, which served as a court of law in the ancient city, and redeemed Ruth by purchasing her freedom according to the Hebrew law bearing on the next-of-kin rights. They became the great grandparents of King David (beloved) who fathered King Solomon (the peaceful one), through whom came Mary and Joseph, and our true Kinsman-Redeemer.

Solomon's father David had dreamed about a temple for the Lord from the days of his youth. In one of his psalms he tells of his dreamings in the days when he was tending his sheep back of Ephratah, in the fields of the woods. (Ps. 132: 4-6).

Later, when the Lord told him that he would not be allowed to build the house because of his Sin (He had shed blood), but that the task would be accomplished by his son Solomon, David's thoughts were still on the House of the Lord. He chose the site. Furthermore, we read "David set stone cutters to prepare dress-

*The Hebrews were not acquainted with brass (copper and zinc) though the correct translation would be copper, it may sometimes mean bronze (copper and tin).

(1) Symbol of strength. Psa. 107:16.

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ed stones for building the house of God. David also provided great stores of iron for nails for the doors of the gates and for clamps (for timber joinings) as well as bronze in quantities beyond weighing, and cedar timbers without number . . . for David said 'Solomon my son is young and inexperienced, and the house that is to be built for the Lord must be exceedingly magnificent, of fame and glory throughout the lands; I will therefore make preparation for it." (I Chron. 22: 2-5). (It was one of the Seven Wonders of the ancient world.)

Then David came to the end of his life on earth and Solomon took over the building of the temple. And when the pillars were made, upon their tops was lilly-work.

The two pillars, and the two bowls, or lavers of the chapiters (crown or top of the column, called "capital" in modern architecture) that were on top of the two pillars; and the two net-works (wide grating "brass" copper on bronze), like the net-work on the altar of burnt offerings in the Tabernacle-in-the-wilderness and in Solomon's Temple) to cover the two bowls of the two chapiters which were on the top of the two pillars . . ." "And four hundred pomegranates for the two net-works, even two rows of pomegranates for one network, to cover the two bowls of the chapiters that were on the pillars; . . ." (I Kings 7:40).

In the temperate climes the pome (apple) granate (grained) is a pleasantly beautiful fruit. In the Song of Solomon (4:18) "an orchard of pomegranates" is mentioned and in (4:3) the temples (or cheeks) of the beloved are compared to a section of the pomegranates within the locks, in allusion to the beautiful rosy color of the fruit. The inside of the pomegranate is of a bright pink, with membranous portions similar to those of an orange. It abounds with juice of a delicious flavor. It has a multitude of juice-covered seeds.

After leaving Egypt the Israelites lamented the loss of the pomegranate-fruit in the wilderness of Zin. (Nu. 20:5). It was evidently produced in Palestine at a very early time, for we are told the spies sent out by Moses to investigate Canaan "brought of the pomegranates and of the figs." (Nu. 13-23).

Besides the carved figures of the pomegranates that adorned the tops of the pillars of King Solomon's Temple, similar representations in blue, purple and scarlet were worked in the hem of the robe of the High Priest's ephod (Ex. 28:33,34). "Spiced wine of the juice of the pomegranate" is mentioned in the Song of Solomon (8:2) and pomegranate wine is still used in the Middle East.

Symbolism of the pomegranate speaks of unity—one composed of many. The juicy seeds are in orderly array, and they speak to us of fitting in with our fellowman, and fitting within the divine plan of serving well in our station. They speak of communion (with union), especially when the seeds are crushed (bruised) and their "blood" comingled into the oneness of a wine, which is the symbol of Joy.

The Hebrew language has a beautiful word for this oneness. It is "echod". "Ish Echod" means knit together as one man (Judges 20:11). "Eschol echod" means one cluster of grapes (Nu. 13:23). "Bosor Echod" means one flesh as Adam and Eve become one flesh. (Gen. 2:24).

This gives a clear meaning to the "Sh'ma" which is given in both the old and the new Testaments (De. 6:4 and Mk. 12:29): "Sh'ma Israel, Adanoi, Elohynu, Adonai, Echod". (Hear O Israel! The Lord our God is one (echod) Lord.)

In our Lord's prayer (John 17:11-22) "That they may be one" takes on a new meaning every day in a world fraught with strifes and divisions. We should return to the Pillars of the Temple for in their unity there is strength (Boaz) and founding (Jachin). Above on the chapiters are: the laver of cleansing, the fan of winnowing, the network of sacrifice and the pomegranates of God's great Oneness.

Now, this "lilly-work that stood upon the pillar" was not man's imagination, seeking to add something ornamental to that which could have been functional. There is evidence that God Himself gave David the plans for the Temple. We go back to the Chronicles and read the story of David's instructions to Solomon. He handed a set of plans to his son (I Chron. 28:11) and then turned over the materials to him, with the specific statement that he had been divinely inspired in the drawing up of the plans: "All this" said David, "the Lord made clear to me, all the work according to the plan." (19th verse).

The moral of all this is that we, whatever our lot may be, should take delight in all which we put our hands to do, and in so doing our symbolic pillars, both temporal and spiritual should be crowned with "lilly-work."

What we mean by that is to give the extra hour to the job: "To give the extra gift in giving; To go the extra mile to refresh the soul; To make the additional sacrifice for the sheer joy of sharing ourselves, and to forgive seventy times save seven, for in forgiving there is inner joy. This is the kind of "lilly-work" in which our Lord delights.

It is fitting that Jachin and Boaz, pillars of the Presence should grace the two sides of the Door as the only Way into the Sanctum Sanctorium, the Holy of Holies.

The picture of the two brazen pillars should ever be in the mind and in the heart of us all. "He shall establish" (Jachin) is in promise of a personal High Priest whose spirit dwells in the body as His Temple. "In it is Strength" is in type the King of Kings and Lord of Lords for whose kingdom we pray, that it shall be established; And that His will be done on this earth even as it it done in Heaven.

Together, the pillars are in type of Him who is our High Priest, Kinsman-Redeemer, and King of Glory in whom there is all strength and all Might.

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LIVING WITH A PLUS

There is really nothing remarkable about one doing one's duty! Sometime ago I paid for an item in the store and made the remark to the one who had helped me with the purchase to the effect "is that enough money?" The attendant remarked "Just enough!" only "just enough" is expected of the heathen and the pagans, of the Mason and the profane, of the good citizen and the bad citizen! When one has done all that one is expected to do, he is still an unprofitable servant. When a Mason does what is expected of him, or lived to the letter of the various obligations he takes at our altars, he has only done what it was his plain duty to do. When we have done all that we have only done what anyone else would have done had he been in our place. One who had a greater grasp on the realities of living than anyone before or since had these words to say: "If you love those who love you, what reward have you? . . . if you salute your brethren only, what do you more than others?" One cannot be a Mason without doing his duty, but doing our duty does not make us Masons true and just.

Many years ago an escaped slave came to a man of influence. This man of means and influence knew the owner of the slave. But, he knew more. He knew that his friend, the owner, could be counted on to grant freedom for the slave as well as mere forgiveness for his running away. Instead of blow for blow, the Mason ought to be counted upon to seek opportunities of showing kindness to an offender. Instead of seeking justice alone, he seeks to be merciful. Instead of sitting in the seat of judgment, he must temper his actions by love and consideration. In ancient Rome, an individual could compel another person to carry his baggage for a certain distance. He was often astonished by those who went, not only the mile that was compelled by law, but

Clyde McCarver, 32°

other miles also. It seems to me that this goodwill must be carried into all our conduct as Masons. The Mason will do more than give fair measure in life. He will give a measure that is pressed down and running over. His dozen is the bakers dozen—the dozen paid for and an extra one for good will. The tasks of love have no limits like the tasks of duty. My father was a doctor of medicine. One who interviewed him asked if he never got tired of such confining and demanding work. My father answered that he got so absorbed in his work that he lost all sense of time and hunger and weariness. The family knew that to be true. He, like so many others whom we have known, realized that love lightened the labor. Love knows no limit and sets no bounds. It is its nature to do more than it is asked to do. This is the law of love even as it is the law of Masonry, for, Masonry and love are lost in each other. It is the very nature of Masonry to do more than it is asked to do.

Can others expect us to do more, as Masons, than we are asked to do? Is there anything of this "even more" in our everyday living—those many hours when we are sitting in the chambers of our lodge? Because we are Masons we ought to be better husbands, better parents, better children of our own parents. Because we have knelt about our sacred altars and taken upon ourselves the solemn obligations of Masonry we ought to be better neighbors, known and loved for the extra we willingly do for others. Because we are Masons we should be better masters and better men, always doing more than that which is normally expected of us. It is the Mason who shapes the stone, not merely because it is his "labor", but out of love for the temple he is helping to build.

Is there anything of this plus about our Masonic life? There are those whose policy is always the minimum, and many of these do less than the minimum. There is nothing thrown in for love. There are those who would not inconvenience themselves to really advance our Craft. How much are you and I prepared to give of time, talent, and

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energy to really advance our Craft in the midst of the many contrary voices which are being heard all around our world?

Are we content to remain as we are in relation to the Great Architect of the Universe? When a man asked another man's wife if he was a Mason the wife answered "Yes, but he hasn't done much about it lately." How much have you and I done about it lately? How much have we grown since we took the degrees of the Scottish Rite? How much difference have we made in the common life of the place wherein we work? How much has our influence been felt in the politics of the community? Have our Masonic degrees, with the great way of life therein taught, been working to make a difference in the life of the community? We can never exhaust the richness of spiritual experience. The wonders of music are not exhausted by anything we have heard. What we have heard only demonstrates its possibilities. Similarly the principles and precepts of Masonry only demonstrate the possibilities of our own personal experience. A candidate with whom, I had acquaintance while he took the Scottish Rite Degrees remarked "It has been like a revival in my soul!" I was lead to want to ask in later years "Have you enjoyed any spiritual experience since the momentous happening when he took the work. What answer would many of us give if we were asked concerning any recent discovery in Masonic teachings? What new truth has been recently attained? Is there anything of the "even more" or the "plus" in our Masonic life? Ah, yes, for many that I have had the pleasure of knowing in our own bodies, it can be said that there is a life which is gradually and effectively unfolding like a glorious flower coming to full bloom! My plea is that all of us shall place the "plus" in our life. Enjoy your Masonry, let it become for you a way of life, yea, let it be your life. Beside the great faith of our synagogue and our church, there is no better life . . . and after all, brethren, these can never be divorced one from the other. Let our answer to Masonry be "I shall do more than I am told." It is the "plus" in life that makes for real living.

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THE NEW AGE

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Dear Brother Secretary:

Please read the following during the January meeting of the Scottish Rite Bodies in your Valley.

IN THE JANUARY ISSUE OF **THE NEW AGE** your attention is invited to:

The Grand Commander's Message on page 3;

The Editorials on page 5;

"The Magna Carta" by Brother James T. Harrison, 33°, on page 17. This is the first of a series of brief articles about the various documents basic to our freedom and form of government.

"Take Your Seat among the Brethren" by Brother M. Horace Brooks, 32°, on page 19 is a very interesting and practical story about the author's experience and his appreciation of the Fraternity.

"The Order of DeMolay" by Charles B. Winberry, Master Councilor, on page 22. This is an informative and inspirational article.

"Masonry's Obligation" by Brother Robert F. Sikes, 32° KCCH, on page 27. Masonry played in the formation of our country and its influence in our daily life.

"Moses Learns to Subdue His Passions" by Brother Rabbi H. Geffen, 32°, on page 29. This is a discussion of a Talmudic legend that has definite Masonic value.

"Thomas Paine: Apostle of Liberty" by Brother William C. Blaine, 33° on page 39, is a well-written biographical article on Thomas Paine and the part he took in our Revolution. It is a great tribute to one of the first patriots of America who ever fought for freedom.

Sincerely and fraternally yours,
CLAUD F. YOUNG, 33°
Grand Secretary General

P.S. Why not try writing something for **The New Age** yourself?

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DEATH OF A GREAT MASON

We have just learned of the death of our Brother Thomas L. Simmons, 32° Mason of Rocky Mount, N. C., and a member of the New Bern Consistory.

Brother Simmons received his degrees 14 through 18 at Enfield, N. C. and his degrees 30 through 32 on April 28, 1938 in New Bern.

Brother Simmons made a very enviable record as an outstanding Mason in North Carolina, and he was prominent in a great many Masonic movements; all of which tended to advance the cause of Masonry in our state. We are going to miss Noble Tom very much indeed. He was very active in the Sudan Temple; a Past Potentate and a Director in the Widow's Fund of the Temple. He was frequently responsible for many wise decisions in connection with the operation of the Temple and especially the Widow's Fund. He was also a member of the Board of Trustees of the Oxford Orphanage for a great many years, and his wise council will be sorely missed by that great institution.

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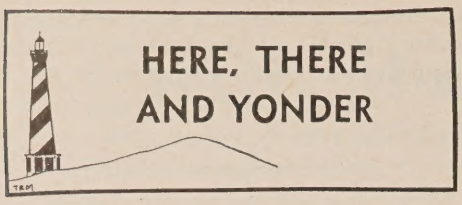

DOWN ONSLOW WAY

By Reynold Davenport, 32°, K.C.C.H.

President Ed Rader advises that special effort will be put forth through the committees and membership of the Onslow-Lejeune Scottish Rite Club during coming weeks to work with the Master Masons in the area in the hope that such effort will result in a large number of these Masons being in the April Class. President Rader is also working on plans which he hopes will increase membership in the club and increase attendance at its meetings.

USEFUL INFORMATION DEPARTMENT: A Republican poker player is one who believes that Jacks are always wild.

The intervention of the Christmas and New Year's holidays delayed plans for the open house at Onslow Memorial Hospital which will feature the formal opening of the deep therapy room. As this is written, tentative plans are being made for this event to occur on Sunday, January 28, too late for an account of the proceedings to appear in this issue of THE BAGPIPE. The March issue will probably carry a full account, with pictures. The Consistory's deep therapy machine has been in actual operation for quite a few weeks now, and all the brethren will be happy to know that the machine is once more accomplishing its intended role of service.

Occasionally I wonder if I would have any luck at all if it were not for bad luck. For the first time in our lives my family spent Christmas in Miami. Miami experienced its coldest Christmas on record. A motor lodge bellhop (obviously an incurable optimist) went to great lengths to make certain we knew how to operate the air-conditioning. The prevailing temperatures did not lead to optimism on my part, and I went to even greater lengths making certain he had properly explained

Reynold Davenport, 32°, K.C.C.H.
Jacksonville, N. C.

the operation of the heating system.

It is truly wonderful that Brother Charlie has improved so rapidly that he is able to spend some time at his desk. We all hope that our indomitable Secretary will not over-extend himself, and that he will call on some of his many willing helpers to do the leg work for him.

Lodge attendance seems to be a universal and perpetual problem, and lodge officers everywhere seek ways and means of improving lodge attendance. Masonry has so much to offer the individual Mason that it is really difficult to understand why it should be necessary to resort to gimmicks of any kind to get more Masons out for the meetings.

Full-time Masons are often prone to criticize the member who rarely or never attends lodge, when it may well be that we ourselves are responsible for his lack of interest and, consequently, are the ones really deserving criticism.

Suppose we recommend and accept for membership a man who is interested in becoming a Mason for the wrong reasons. Our initial carelessness is then responsible for the fact that this member will never contribute anything worthwhile to Masonry, much less attend lodge.

Most of the absentee Masons are, however, initially good material. They come into the order expecting to find Brotherly Love, dignity, great teachings. It is a sad fact that in some cases they find instead small tightly knit groups unwilling to warmly accept newcomers; or they sometimes receive degrees which are conferred in a sloppy manner, a parrot-like manner, or with an indulgence in horseplay; or they find the great Masonic teachings subordinated to petty arguments over trifling matters which never had any business in the lodge.

Happily, such cases are not prevalent in our lodges, but they do happen often enough that we should carefully examine each instance of absenteeism before we criticize the member who is not present.

Our Past Masters, strangely enough, are all too often among the missing. A Past Master has received the highest honor within the power of his lodge to confer, and he can never live long enough to repay the debt he owes his lodge. Yet, a Master will often retire from the East feeling that he has done his part, that he has earned a rest. A great part of his duty and his work has actually only begun. The succeeding Masters need and deserve his assistance, and the lodge membership needs and deserves his best example of good attendance, proper Masonic bearing, and diligence and devotion to duty. How can the newly raised Master Mason be expected to attach importance to those things that the Past Masters of his lodge ignore?

Lodge attendance is a very real problem, and the solving of the problems it presents will not be easy. But it is something that needs the attention and best efforts of every single Mason.

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DOWN MEMORY'S LANE

By E. P. Blair, 33°, Vanceboro, N. C.

As we approach this new year, I cannot help but think briefly in terms of the past and then I also look towards the future.

Certainly I am delighted that our beloved Secretary is back again at his work and looking toward the Spring Reunion with the same enthusiasm.

Looking backward I cannot help but think of the fact that it was in February five years ago that our BAGPIPE came in existence as a regular monthly organ.

So I salute with praise and gratitude at the beginning of this new year not only our venerable Secretary, but also his very able and excellent Secretarial assistant for this magazine and the many other things that have come to each of us through the medium of the Scottish Rite. Certainly there have been many.

Atually twice each year at reunion time, would be the extent of many of our contacts of Friendship and Fellowship were it not for this monthly edition from the office of the Secretary. These precious attributes along with many others are solidly entrenched in the foundation behind Scottish Masonry's future.

Friendship and Fellowship are like plants—they must be watered, cultivated and tended if they are to produce sweet and wholesome fruit. I believe that we are doing just that with each edition of the BAGPIPE.

It has been my good fortune to have spent some of the happiest moments of my life in the rich fellowship of countless members of our Consistory throughout its entire jurisdiction.

For the past eighteen or twenty years I have visited along with our venerable Secretary and his cohorts the centers of Fayetteville, Camp LeJeune, Cherry Point, Morehead City, New Bern, Washington, Williamston, Greenville, Wilson, Elizabeth City and even the outer banks of Buxton, and in each place, one cannot help but feel an inward glow at the mavelous work accomplished by our Friends and Brothers. The demonstration of our basic qualities—Friendship, Fellowship and the desire for intellectual Freedom is in abundance.

E. P. Blair, 33°, Vanceboro, N. C.

Then it is truly an inspiration to see many of these same Brothers in our glorious movement come to New Bern twice each year and give freely of their time, energy and talents as they lift their voices to portray the fundamental truths of the various degrees; returning thereafter to their respective centers of activity to invite others who are duly qualified to partake of these eternal principles which we so desperately need today.

Through these visitations of Friendship and Fellowship coupled with the dedication of purpose that has characterized the efforts of those who labored therein, we account for the marvelous growth of our Consistory.

Carl Sandburg has written a great book entitled "REMEMBRANCE ROCK" in which we find these striking sentences, "FOR WE KNOW WHEN A NATION GOES DOWN AND NEVER COMES BACK—WHEN A SOCIETY, CIVILIZATION OR MOVEMENT PERISHES, ONE CONDITION MAY ALWAYS BE FOUND. THEY FORGET WHENCE THEY CAME, THEY LOST SIGHT OF WHAT BROUGHT THEM ALONG."

We must never lose sight of our background of Scottish Rite Memories. We should know that from the time of its inception onward wherever it has penetrated a new found freedom has followed. It has always advanced the moral, the spiritual, and the cultural progress of mankind.

Its future lies in the individuals, who have come this way. It can only move as we move—there is no other way as we look towards a New Year. May it be the good fortune of the future historian to write that this was Scottish Masonry's shining hour that we, its disciples, never lost sight of whence we came, or what brought us along.

HOW IS THE SCOTTISH RITE ORGANIZED?

The government of the Scottish Rite is lodged in bodies called Supreme Councils, one for each nation, except the United States of America, where there are two—the Northern having jurisdiction over the states north of the Ohio and east of the Mississippi, and the Southern having jurisdiction over the other states, U. S. island possessions, Taiwan, Japan, Korea and Okinawa.

In the Southern Jurisdiction, the number of members of the Supreme Council is fixed at a maximum of 33, though it is seldom that the quota is filled. The members are elected for life and the vacancies are filled from the surviving and newly elected members. The biennial meetings of the Supreme Council of the Southern Jurisdiction are held at Washington, D. C. The members of the Supreme Council are known as "active" Thirty-thirds, and there can only be one "active" 33° in each state, whose title is "Sovereign Grand Inspector General." The Bodies in each state constitute an "Orient" and the Bodies in a city or area constitute a "Valley."

The headquarters of the Southern Jurisdiction of the United States of America is at the House of the Temple in Washington, D. C., one of the most beautiful buildings in the Capital City. The Supreme Council meets in October of odd-numbered years.

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Introducing Our Knights Commander of The Court of Honour

Brother Isaac P. Wheeler, Jr., 32°, K.C.C.H. became a Mason in early life and is a member of Louisburg Lodge No. 413, Louisburg, N. C. He received his degrees 14 through 18 in Raleigh, N. C. Later, when the Raleigh Bodies received their Charter for their Council of Kadosh, he demitted from New Bern and joined the Bodies in Raleigh, but retained his membership in the New Bern Consistory in which he became a member, April 27, 1944.

He is a Past Master of Louisburg Lodge No. 413, an excellent coach for the Eastern Star for the past fifteen years. He is also Marshall of the Raleigh Scottish Rite Bodies, Past Patron of Wellons Chapter No. 167, O.E.S., and Past President of Franklin County Shrine Club.

Isaac P. Wheeler, Jr., 32°, K.C.C.H.

Brother Wheeler was elected by the Supreme Council to receive the rank and decoration of Knights Commander of the Court of Honour on October 23, 1957.

Brother Wheeler is to be commended for his many Masonic activities and for the interest and enthusiasm he has always manifested in Masonry and particularly in Scottish Rite. He never loses an opportunity to pursuade some worthy Mason to become a member of the Rite.

We are all proud of Brother Wheeler and the great work that he has done and all of us hope that the Grand Architect of the Universe will spare him for many more years of continued effort.

PATIENCE

By Allen E. Roberts

In **Masonic Tidings,** Wisconsin

Patience—a virtue worth more than any material possession—a virtue all men should constantly endeavor to achieve—a virtue that is a necessity for the well-dressed philosophical mind—a virtue all who aspire to be true Freemasons must acquire.

It is said—**Time, Patience and Perseverance** will accomplish all things. Time is something that is always with us and its importance is recognized by Masonry. Perseverance, our friend Pythagoras, showed us the importance of Patience, and what it can accomplish has not been overly emphasized.

We have learned that if we have not charity, we have nothing. But how little we are and how little we can accomplish if we have not patience. Seldom do the things we want come hurriedly. Only by patiently waiting, learning and working do we achieve the goal we are seeking.

Patience is what we need to carry us through the hazards of life on this planet. From the moment we are conceived until we receive the first slap of the doctor's hand, our mother patiently nurtures us close to her heart. No better conception of patience can be found than that of our mother's untiring love and thoughtfulness. No graphic picture need be painted of that with which we are all familiar—a mother's care.

God, in his infinite goodness is patient with all of His children. Even when that patience is not appreciated, He still loves us. His patience is demonstrated day by day and is evident in all creation.

It took patience, as well as many other virtues, for our Brethren in the early eighteenth century to adopt the morality of the Operative Masons and turn it into the beautiful speculative form we now know. At the time the four English Lodges met at the Apple Tree Tavern in 1717, to organize the first Grand Lodge, England was in a low state of morality. Religions were scoffed at, the leaders of the church were corrupt and all forms of vice were accepted as a way of life. Patiently the Masons of that time worked to defeat the moral decay of the day.

So long as Freemasons practice the virtues of patience, so long will the craft remain a bulwark of freedom and morality in this oppressed world.

All virtues joined together, strengthened by **Time, Patience and Perseverance, will accomplish all things!**

THE VOICE OF ALBERT PIKE

The true Mason will not be careful that his name should be inscribed upon the mite which he casts into the treasury of God. He who industriously sows and reaps is a good laborer and worthy of his hire. But he who sows that which shall be reaped by others, by those who will know not of and care not of the sower, is a laborer of a noble order, and worthy of a more excellent reward.

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Notice Secretaries

TO the Secretaries of the Valleys
Scottish Rite Masonic Bodies
of North Carolina

Dear Brother Secretary:

At the last day of the 1962 Spring Reunion of the Raleigh Bodies, which will be on Thursday, March 15th, we will be honored by the Illustrious Sovereign Grand Commander, Brother Luther A. Smith, 33°, and Illustrious Brother Thomas J. Harkins, 33°, S.G.-I.G., and Past Sovereign Grand Commander, in paying an official visit to our Bodies for the purpose of unveiling an oil portrait of Brother Harkins and to install the officers of Raleigh Council of Kadosh.

We most cordially invite the brethren from your Valley to be our guests on this occasion and we hope that your Bodies will be represented by a number of brethren in attendance that day. In order that we may know approximately about how many to expect from your Bodies, will you please be so kind as to inquire among your brethren who may be able to attend and let me know one week ahead as to the number we may expect to be with us that day for lunch and also for supper in order that our dining room committee may plan for the number of meals to be served. The supper meal will be in the form of a barbecue and brunswick stew supper served by a caterer in this business from Louisburg who is one of our members.

Any publicity you may be able to give us in your Spring Reunion bulletin regarding the Sov. Grand Commander's visit to North Carolina at our reunion will be appreciated.

With kindest personal regards and best wishes, we remain

Sincerely and fraternally yours,

ROY R. POOL, 33°, Secretary

SCOTTISH RITE DEFINED

The Scottish Rite, as expressed in its Degrees with their accompanying lectures and instructions, is an advanced course in Freemasonry. It is indeed a liberal education.

It is a lesson in Geography. Almost every country of Europe is visited in the dramatic presentation of Masonic history and tradition. Biblical lands appear frequently in fast moving panorama of scenes and events; Africa, too, shares the spotlight. Travel, they say, in itself constitutes an education. Then here is the beginning of it, at least.

It is a course in History. Modern times and life, of course, are represented and bulk large as the general background. But medieval chivalry makes its stately and courteous bow, and gives a romantic and other-worldly atmosphere to the picture. Biblical events and scenes are often portrayed. There is even a rather startling page from ancient Egypt, taken from the oldest book in the world, the Book of the Dead.

It is a bird's eye view of Philosophy. The great thoughts of the greatest thinkers of all time are expressed, profound principles in the simplest of words, sometimes in symbols that convey a depth of meaning, and sometimes in dramatic form, most impressive. And through it all runs the saving grace of sound common sense, and in the end it is the spirit of man that rises above the material in him, and stands forth as the one thing of earth that is of divine dignity and infinite worth.

It is an excursion into the mystic realm of Religion—not to find cause for criticism or condemnation, but to seek the common ground of all faiths, the deepest thought and aspiration of all who believe in and search for the great creating God, who is the Father of all His human children. However much men may differ in the way in which they may clothe their God with qualities and attributes of their own making and choosing, they all think together of the one God of infinite wisdom and love, who has breathed into man something of his own spirit and made him capable of entering into and enjoying the life which is immortal. Tolerance thus becomes sympathetic appreciation and not mere endurance of differences of opinion.

It is, not to prolong the list, a practical course in Ethics, or, perhaps better, a course in practical Ethics of Morals. Life is seen and viewed and approached and lived and judged from the moral or ethical point of view. Life's ills and inequalities and injustices are seen and weighed with sole reference to their moral quality, their spiritual value. Social and industrial and political and ecclesiastical evils, and other exhibits of human weakness are dramatically exposed and condemned. A new and better world rises before the awakened imagination—a world in which every man becomes a real brother, and the new law, the Law of Love, begins its reign on earth.

It is indeed an excursion into LIFE, especially life as it may be and will become, if we will but take to heart the high principles and profound ideals which the Scottish Rite Degrees so beautifully and effectively present.

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HISTORY OF FREEMASONRY IN NEW BERN

(Continued from Cover 2)

the celebration of its one hundred and fiftieth anniversary.

The occasion will also commemorate the one hundred and thirtieth anniversary of the United States.

Fraternally yours,
C. WHIT GASKINS
Worshipful Master

Invitation Committee:
C. D. Bradham, P. M.
Jos. F. Rhem, P. M.
F. M. Simmons
S. M. Brinson
Harry T. Paterson, P. M.

Not since 1910 when the city was bedecked for the 200th anniversary of the founding of the town had New Bern been more gaily decorated than it was for the realistic portrayal of Masonic history.

Grand Master James H. Webb and other Grand Lodge officers were among the thousands of persons participating in the festivities. From many parts of North Carolina and Virginia as well as from other States Masons and other visitors came to join in the notable occasion.

The first portion of the celebration took place in the Banner Warehouse. As Master of Ceremonies, Mr. Bradham convened the lodge at 11 a.m. Selections by the Sudan Temple band directed by B. D. Wilson were played. After the invocation by Mr. Ayers, pastor of the First Baptist Church and Lodge Chaplain, Attorney Larry I. Moore introduced Prof. M. C. S. Noble, who welcomed the Grand Lodge. Response was by Dr. Hubert M. Poteat, of Wake Forest, Deputy Grand Master.

A native New Bernian and veteran Mason, Professor Noble gave an informative resume of Masonry in New Bern and East Carolina. He paid signal tribute to St. John's Lodge for its rich distinction of a century and a half of continuous service.

Pageantry was opened with the presentation of the first charter to the lodge in 1772. Judge Francis D. Winston of Windsor took the role of Joseph Montfort, Provincial Grand Master, in delivering the early charter to Martin Howard, first local Worshipful Master, a part taken by T. A. Green. These and other Masons portraying the other first officers of the local lodge presented a picturesque scene in their Colonial velvet costumes and powdered wigs.

Biographical sketches were then read, Mr. Bradham telling of "Martin Howard, First Master and Jurist," and Judge Winston relating the story of "Joseph Montfort, Our First Provincial Grand Master."

The afternoon phase of the program began at noon, following band selections. Charles L. Abernethy, Sr., welcomed the First Grand Lodge of North Carolina at the re-assigning of St. John's Lodge. He reviewed briefly the part played by Masonry in North Carolina and American history.

Worshipful Master Gaskins, in the role of George Ellis, for many years Senior Warden of the Lodge, received the second charter, dated January 26, 1795, from Grand Master James H. Webb, who represented Grand Master William R. Davie. Grand Historian Marshall DeLancey Haywood gave a graphic account of the parts played in local and State history by Past Grand Masters Spaight, Jerkins and Clark, all members of St. John's Lodge.

A barbecue dinner was served at the Farmers' Warehouse, under the direction of J. B. Dawson and his aides, assisted by members of the Eastern Star. About 1,500 persons were guests.

The arrival of President Washington in New Bern in 1791 was then depicted, as Col. P. M. Pearsall in the role of the first president, rode with two attendants, W. P. Jones and J. E. Boswell, in an antique coach drawn by white horses down Broad Street towards Neuse River. An escort of honor, composed of a troop of Colonial horsemen, under Gen. Samuel Simpson, represented by William MacMillan, accompanied the coach.

This procession passed down the Court of Honor to a stand in front of the Shrine Home. There Congressman Samuel M. Brinson, acting as Major Joseph Leech, delivered the civic welcome to Washington, and Judge Owen H. Guion, inpersonating his great-grandfather, Isaac Guion, then Master of St. John's, welcomed President Washington for the lodge. His address and the President's response were in the same words used 130 years earlier.

When Washington left the coach, his escort dismounted from their horses, and with citizens in Colonial attire stepped forward to greet him, forming a striking scene of colorful beauty and historical significance.

The day's program came to a close with a dinner served Grand Lodge officers at the Shrine Home. Covers were laid for 50. There, as at a Colonial breakfast for the distinguished guests that morning, the Colonial motif was carried out in detail. Colonial china, silver and other articles of the period were used, and members of the Eastern Star, headed by Mrs. Gaskins, Worthy Matron, who planned and served both meals, were dressed in beautiful Colonial costumes.

Wide publicity was given to the celebration, which was universally conceded to be an outstanding success. In 1934 Judge Shepard Bryan of Atlanta, Ga., had a memorial erected here to commemorate the 150th anniversary and the visit of President Washington.

(Continued)

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Corn, Wine and Oil

"Behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil."

Thus we read in the second chapter of the Book of Second Chronicles did Solomon contract with Hiram, King of Tyre.

Briefly we are told that the wages of a Fellow-craft are Corn, Wine and Oil—the corn of nourishment, the wine of refreshment, and the oil of joy. But there is no explanation of why this is true or of why we consecrate a cornerstone with these elements, or why we consecrate a Lodge Hall with them.

It is one of the ties which we retain with antiquity, for even today corn, wine and oil are three of the most characteristic and essential plants of the Mediterranean area; they have been so since long before the times of Homer or Moses.

Wheat (or corn as it was called) flourishes around the Mediterranean; it needs only the winter rains, and is harvested in five and a half months. Wheat bread is the food of the humblest peasant in the region. The poor man eats it with his cheese and olives and asks no more than a glass of light wine to go with it.

Like grain, the grape is cultivated today as it was in the earliest times. The Mediterranean area offers the best wine growing soil. The spring rains are carefully captured around the foot of the vines and these are allowed to grow at large, often among the grain and olives and near the fig tree.

"And Judah and Israel dwelt safely, every man under his vine and his fig tree from Dan even to Beersheba." I Kings 4:25.

The Italians devote a fifteenth, the Greeks a tenth of their entire cutivated land to wine; it is as much a part of their life as bread; and there are few or no drunkards.

Among all these peoples the olive tree was deemed sacred. It does not often happen that a symbol is both useful and beautiful. Perhaps no other has survived the centuries as a source of life.

The oak and the pine do not determine the life of their native lands. Take them away and it would not greatly matter. But take away the olive and there would be no life in the Mediterranean. The olive supports more human beings than almost any other tree in the world. They demand almost nothing—neither sun nor rain nor hard work—and yet they give more than any other tree can produce.

They are long-lived. Today, north of the Acropolis are olive trees under which Plato may have taught his pupils and whose oil Socrates may have bought in the agora—the market place.

The olive was regarded as the tree of life; olive oil was the principal fat in those countries; an enemy could be destroyed by cutting down his olive trees; the Mediterranean religions forbade such a wicked method of destroying a foe.

The oil of the olive was sacred in the religions. It stood upon the altar of Athene; it filled the horn of Samuel when he anointed Saul and proclaimed him King; an early bishop poured it on the first king of the Franks; it was the first thing used on the body of the newborn babe; and to this day it is sprinkled upon the brow of the dying.

Mythology is timeless. In the **Book of Judges** we read how the trees chose the olive to be their King; Noah's dove brought back an olive branch to the Ark; Athene, vying with Neptune, caused an olive tree, her finest gift, to sprout upon the Acropolis. Hercules planted an olive tree at Olympia, and from it obtained the wreath to deck the brows of Olympic victors, a custom followed throughout the centuries.

Archeologists have uncovered in the ruins of the palace of Minos at Knossos in Crete huge vases in which four thousand years ago were stored corn, and wine and oil. For centuries every house along the Mediterranean had great vases in which they burned olive oil for light.

No one is so wholly dependent on olive oil any more; much of it goes to factories for cooking, for making soaps, perfumes, etc. But the Mediterranean peasant still sits in the shade of his olive trees, living as his fathers before him did, on Corn and Wine and Oil.

Freemasons (though few of them know the reason why) perpetuate in their ceremonies the corn of nourishment, the wine of refreshment, and the oil of joy and unconsciously pay a tribute to these gifts of the ancient gods, as brethren have done through all the ages.

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Members knowing the address of any of the above, please advise the secretary.

In Memoriam

And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.

Deaths	Date of Deaths
Samuel P. Morrison, 32°, Oxford, Pa.	Nov. 18, 1961
George S. Williams, 32°, Millsboro, Del.	Nov. 22, 1961
Chester Arthur Elliott, 32°, Rich Square, N. C.	Dec. 10, 1961
Lovira Wright Leggett, 32°, Hobgood, N. C.	Oct. 8, 1961
Albert N. Mason, 32°, Tarboro, N. C.	Oct. 22, 1961
Thomas L. Simmons, 32°, Rocky Mount, N. C.	Jan. 7, 1962
William Earl Tuttle, 14°, New Bern, N. C.	Jan. 22, 1962
Robert W. Safrit, Sr., 32°, Beaufort, N. C.	Jan. 13, 1962
Talmadge J. Wetherington, 32°, Cove City, N. C.	Jan. 21, 1962
Herman A. Tillett, 32°, Kitty Hawk, N. C.	Jan. 10, 1962
LaDell Parker, Sr., 32°, Edenton, N. C.	Jan. 20, 1962

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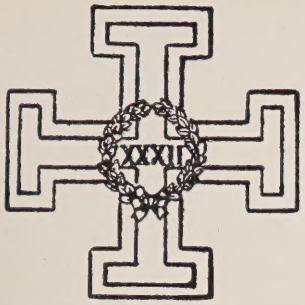

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I, _____, hereby apply for membership in the New Bern Scottish Rite Bodies, and enclose $_____ as my annual membership dues for one year _____, $ .25 of which is for a subscription to the Bagpipe for one year.

Ancient and Accepted Scottish Rite of Freemasonry

Valley of New Bern — Orient of North Carolina

Southern Jurisdiction of the United States of America

To the Officers and Members of
New Bern Lodge of Perfection
New Bern Chapter of Knights of Rose Croix
New Bern Council of Knights of Kadosh
New Bern Consistory

BRETHREN:

I, the undersigned, certify that I am a Master Mason in good standing in _____ Lodge, No. _____, under the jurisdiction of the Grand Lodge of _____, and have been a resident of the State of North Carolina for a period of six months. I have never* previously applied for any of the Scottish Rite Degrees, and I now respectfully petition to receive the Degrees from the _____ _____, inclusive, promising always to bear true faith and allegiance to the Supreme Council of the Thirty-Third Degree for the Southern Jurisdiction of the United States.

Name in full (no initials) _____

Residence _____

Date of Birth _____
(State day, month and year)

Place of Birth _____
(Give town, county, and State)

Occupation _____
(State what kind of merchant, salesman, engineer, if owner or part owner, etc.)

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Do you approve wholeheartedly of these principles? _____
Yes or No

No. 2. Have you ever held or expressed opinions contrary to the foregoing or been affiliated with any organization which has? _____. If you answer "yes" to this question give particulars.
Yes or No

_____

_____

Signed _____
Petitioner

Mailing Address _____

RECOMMENDED BY

_____

_____

Amount of fee accompanying petition, $_____
(Make checks payable to Secretary)

Sign _____
(Signature—Full name, no initiials)

*If applicant has previously applied for any of the degrees, he will strike out the word "never," and explain fully time, place, and to whom such application was made.

HAVE TWO MEMBERS OF THE RITE, OR THE WORSHIPFUL MASTER AND SECRETARY OF YOUR BLUE LODGE RECOMMEND YOUR APPLICATION UNDER SEAL.

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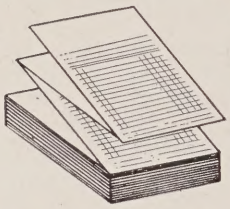
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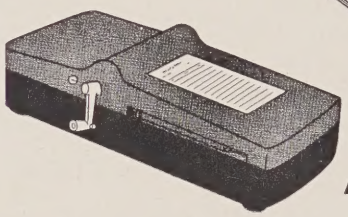
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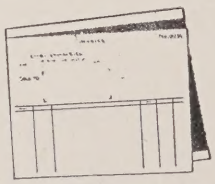
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